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Modest Enquiry²

INTO THE

OPINION

Concerning a

Guardian Angel.



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MUSEUM
BRITAN
NICVM



A modest Enquiry into the Opinion concerning a Guardian Angel.

S I R,

Yours I received, wherein you require my Thoughts concerning this Question, *Whether it may not be probable that every Man hath his Guardian Angel?* And though I were then Employed in more useful Studies, yet knowing you would be impatient of delay, I chose rather to break off and gratifie your Curiosity in the best manner that I can. Not that I think it any Derogation to a wise and good Man to Exercise himself upon such an Argument as you propound, but that such Speculations do very little improve and advance the Intellectual Life. Wherefore I shall give you my Sentiments with these two Cautions, which I would have to be observed in all Theories and matters of pure Speculation.

1. That the Speculation do not clash with the Attributes of God, his Goodness, Wisdom and Power. For whatever lessens or diminishes any of these three Grand Attributes of the Deity, is at no hand to be admitted; because it destroys the surest and most certain Topicks from which any Argument or Raticination can be drawn. For to me an Argument fetcht from the goodness of God; which is Infinite Fecundity and Prolificalness, is as conclusive as any Demonstration in *Euclide*. Because I see no reason why there may not be Demonstrations in Morality as well as Mathematicks, since all moral Reason arises from, and is resolved into such Principles as need no Proof, but are of themselves immediately true, as all Mathematical Demonstrations are found in some first undeniable Axioms: As Dr. *More* affirms in his *Ethicks*.

2. That it do not disturb the Church's Peace, which is a thing so sacred and inviolable, that all Theories and Speculations ought to yield the greatest deference to it. Suppose then that the Question were, *Whether the Earth were not a*

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Planet, and the Sun the immoveable Center, around which all the Planets, and our Earth with the rest, in their respective distances have their constant Circulations? I do seriously profess, that though I think there is greater plausibility of Reason, and Concinnity in the Hypothesis that supposes the Sun to be the Center of our Vortex, and the Earth in her Annual Course to move about him; yet if I knew it would offend the Ears of a weaker but pious Christian, I think my self bound never positively to assert it. But to come a little nearer to the present Disquisition: It was a doubt among some in St. Austin's time, whether the Angels were essentially incorporate Spirits, or whether they only assumed Bodies upon present Emergences and Occasions, and then put them off again; And though that Pious Father did himself suppose the Angels to be always united with some body or other, and at first with those of an Ethereal Consistency, yet he would not impose his own judgment upon any, but charitably leaves every Man to think as he pleases; *Si quisquam nulla habere corpora Demones asseveret, non est de hac re aut laborandum operosa inquisitione, aut contentiosa certandum; i. e. If any Man shall affirm, that Demons or Angels have no Bodies, it is a thing that is not worth an operose search, or contention about it.* And if every one will make use of this temper in such speculative Points, as are not either way clearly and manifestly revealed in the Holy Scriptures, the Peace of the Church of God would inviolably be preserved, and a mutual Charity maintain'd by those who otherwise differ in Opinions.

De C. Dei
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I very much question, whether the Blessed Angels in Heaven are of the same Mind and Opinion in things not manifestly by God revealed to them; or rather am persuaded to the contrary from that in the Prophet Daniel, Chap. 10. 12, 13. Then, said he, Fear not Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thy self before thy God, thy words were heard, and I am come for thy words: But the Prince of the Kingdom of Persia withstood me one and twenty days, But lo Michael one of the chief Princes came to help me, and I remained there with the Kings of Persia. And V. 20, 21. Then said he, knowest thou wherefore I come unto thee? and now I will return to fight with the Prince of Persia; and when I am gone forth, lo the Prince of Greece shall come.

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But I will show that which is noted in the Scripture of Truth : and there is none that holdeth with me in these things, But Michael your Prince. From this Text Thomas Aquinas, and the Schoolmen infer a Difference and Discord among the Angels which they call a Fight, the Summ of which they affirm to be this ; *Inter Angelos nulla est, nec esse potest discordia voluntatum ; si spectes nimirum id, quod vere volunt : volunt enim omnes quod vult Deus : sed diversitas quædam nonnunquam in ipsorum judiciis atque sententiis ; esse videtur, quatenus scilicet ignorato Dei Decreto, unus ex unâ causâ judicat sic esse faciendum : alter contrâ ex aliâ causâ censet non ita esse agendum.* i. e. There is no discord or disagreement of Wills, nor indeed can be, among the Angels, that is to say, if you look upon that which they truly Will ; for they all Will that which God Wills : But there seems to be sometimes a kind of Diversity in their Judgments and Opinions ; because being ignorant of God's Decree, one may suppose for this Reason such a thing ought so to be done. Another on the contrary for another reason thinks it ought not to be so done. Whereby it manifestly appears that in things not clearly revealed by God, there may be diversity of Opinions without any breach of Universal Love and Charity. How far this ought to prevail in all those things that are not Essential to Religion, and which we our selves account mutable, and may be altered for good Reasons, is not my business here to discuss.

Now as to what concerns the Case of a Guardian Angel, I must suggest some things as it were by way of Preface and Introduction ; As

1. That there are several Orders and Degrees of Angels. For that they are not all equal, not only the Pagan Philosophers asserted, but is much more certainly concluded in the Holy Scriptures. Those higher Spirits which we call Angels, are by the Pagans styled *Ææol* Gods, and thus the Chaldean wise men spake to Nebuchadnezzar, Dan. 2. 11. *There is none other that can shew it before the King, except the Gods, whose dwelling is not with Flesh :* By which they understood those higher Elobim or Angels, who are so pure that they have no conversation with Men, as the Aerial Genii or Demons have ; with whom these Chaldeans might pretend to have some Familiarities.

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Dr. Cud-
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By Plato they are called *ἑσπερίοι θεοί*, Junior Gods, as also *γεννητοὶ θεοί* generated Gods; as by *Πλάτωνος* *ὑποτάκτου* subaltern Powers, or Ministers of the supreme God. The word *ἄγγελος* or Angel, not being used among them, till about the Age that *Aristides* the Orator lived in, who hath it in his Oration upon *Minerva*, but afterwards it became in frequent use with them, as is observed by a late very Learned Author of our own. *Maximus Tyrus* acknowledges three subordinate Ranks of these Inferior Gods, as Ministers of the Supreme in the Government of the World; *Dissertat. 1.* where he speaks thus, *Βέλους δὲ οὐκ ἔστιν, &c.* I will now more plainly declare my sense by this similitude: Imagine in your mind, a great and Powerful Kingdom or Principality, in which all the rest freely and with one consent conspire to direct their Actions, agreeably to the will and Command of one Supreme King, the Oldest and the Best. And then suppose the Bounds and Limits of this Empire, not to be the River *Halys*, nor the *Hellepont*, nor the *Maotian* Lake, nor the Shoars of the Ocean; but Heaven above and the Earth beneath. Here then let that great King sit immoveable, prescribing Laws to all his Subjects, in which consists their Safety and Security: The Consorts of his Empire being many, both visible and invisible Gods; some of which that are nearest to him, and immediately attending on him, are in the highest Royal Dignity, feasting as it were at the same Table with him; others again are their Ministers and Attendants; and a third sort inferior to them both. And thus you see how the Order and Chain of this Government descends down by steps and degrees, from the Supreme God to the Earth and Men. But we will let this pass (though it were undoubtedly a piece of the Pithogorical or Mosaical *Cabbala* if you will) and come to the Holy Scriptures. In the old Testament we read of *Cherubim* and *Seraphim*, the one signifying Chariots, whence God is said *Psal 18. 10. to ride upon the Cherubim*; and the other taking their denomination from Fire; and it was one of these, that in *Isaiah's* Vision, touched the Prophets Lips with a live Coal: *Isai. 6. 6.* We read likewise of *Gabriel*, an Angel of the Presence, (for so he says of himself, *I am Gabriel that stand in the presence of God*) and yet there was a greater than he from whom he received
a Com-

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a Command to make *Daniel* understand the Vision; *Dan.* 8. 16. We read also of *Michael* who is called a great Prince, *Dan.* 12. 1. and by *St. Jude*, v. 9. an Archangel. And the Blessed Apostle *St. Paul* who was rapt into the third Heaven tells us of *Principality*, *Power*, *Might*, and *Dominion*, *Eph.* 1. 21. And the same he repeats again, *Col.* 1. 16. — Whether they be *Thrones*, or *Dominions*, or *Principalities* or *Powers*; with this only difference, that what in the forementioned place is expressed by *dyavles* [might] is here called *Thrones*. Now these together with Angels and Archangels, the supposititious *Dionysius* hath marshall'd into Ternions of three general Hierarchies; in each of which Hierarchies he places three Orders. In the first Seraphims, Cherubims and Thrones: In the second Dominions, Might and Powers: In the third Principalities, Archangels and Angels. Though *Origen* seems to acknowledge no other but what the Apostle has mentioned. But this tumid Knowledge thus curiously to determine the Particular Hierarchies of Angels, is not only a fruitless and unnecessary, but a bold and temerarious attempt; and seems to be checked by this Apostle, *Col.* 2. 18. L. 4. c. Cels.

St. Jerome (as he is cited by *Zanchy*, if I mistake not, *Tom.* 9. in cap. 1. *Epist. ad Ephes.*) discourses much more soberly: *Nunc querendum est, ubi Apostolus hæc quatuor nomina, Principatum Loquor, Potestatem et Virtutem et Dominationem, scripta repererit, & in medium unde protulerit. Neque enim fas est, eum, qui divinâ lectione fuerit instructus, aliquid locutum putare quod in sanctis voluminibus non habetur. Arbitror itaque illum, aut de Traditionibus Hebræorum, ea quæ secreta sunt, in medium protulisse; aut certe, quæ quasi juxta Historiam scripta sunt, cum intelligeret legem esse spiritualem, sensisse sublimius. Et quod de regibus atque Principibus, ducibus quoque, Tribunis & Centurionibus in Numeris & in Regnorum Libris refertur imaginem aliorum Principum Regumque cognovisse: quod scilicet in Cælestibus sint Principatus, sint Potestates, sint Dominationes atque Virtutes, & cætera Ministeriorum Vocabula: quæ nec nos possumus nominare, nec ipsum Paulum puto, ut in gravi corpusculo constitutum, enumerare voluisse. Si autem sunt Principatus ac Potestates & Virtutes & Dominationes, necesse est, ut & subjectos habeant, & timentes & servientes sibi & eos qui suâ fortitudine roboventur. Quæ distributiones officiorum*

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rum non solum impræsentiarum, sed etiam in futuro seculo erunt, ut per singulos profectus & honores & ascensiones & descensiones, vel crescat aliquis vel decrescat : & sub aliâ atq; aliâ Potestate, Virtute, Principatu & Dominatione fiat. Nos hominuli, citò in cinerem & Pulverem dissolvendi, si consensu hominum levemur in Reges, tantas habemus Ministrorum diversitates & multitudines, quantas facilius possumus sentire quàm dicere : & putamus Deum, Dominum Dominorum, & Regem Regnantium simplici tantum Ministerio esse contentum? i. e.

“ Now it is to be inquired where the Apostle found these
 “ four Names written, I mean Principality, Power, Might
 “ and Dominion, and from whence he brought them to Light.
 “ For 'tis not reasonable to think, that he, who was so well
 “ versed in the Scriptures, should speak any thing that was
 “ not to be found in those sacred Volumes. I suppose there-
 “ fore that he either took these things from some secret Tra-
 “ ditions of the *Jews*, or else, he understanding the Law to
 “ be Spiritual, had a more sublime Sense of those things,
 “ which seemed as it were to be written only according to
 “ the History. And what is related of Kings and Princes,
 “ of Chieftains, Tribunes and Centurions in the Books of
 “ *Numbers* and of the *Kings*, he understood to bear an Image
 “ and Resemblance of other Kings and Princes: Namely that
 “ in the Cælestial Regions there are Principalities, there are
 “ Powers, there are Dominions and Might, and such other
 “ Terms of Ministeries, which we can neither name, nor I
 “ think *Paul* himself in this his Earthly Body would reckon
 “ up. But now if there be Principalities and Might and Do-
 “ minions, it must of necessity be that they likewise have Sub-
 “ jects, who fear and serve them, and are upheld by their
 “ strength. Which Distributions of Offices will be not only
 “ at present but in the World to come, that through each of
 “ those Advancements and Honours, and Ascensions and Des-
 “ censions, a Man may either increase or decrease; and may
 “ be sometimes under one, and sometimes under another Pow-
 “ er, Might, Principality and Dominion. We poor Mortals
 “ that are quickly to be dissolved into Dust and Ashes, if by
 “ the consent of the People we should be raised to the Dig-
 “ nity of Kings, have as many Diversities and Multitudes of
 “ Attendants, as may more easily be conceived than spoken:

“ And

“And do we think that God who is King of Kings, and Lord of Lords, is pleased only with a single Ministry.

2. That the Angels are the Administrators of God's Providence in the World. We have made it Manifest, that there are several Degrees and Orders of Angels; for though all Immaterial and Incorporeal Beings as to their general Nature of Spirit, are alike, yet there are different Species and kinds of Spirits; as there is a specifical Difference between Angelical and Humane Souls, and between the Souls of Men, and the Souls of Brutes. We shall now make it appear likewise, that God, (though he be Infinite and Omnipresent, and vitally pervade the whole Creation) does not *ἀντιρρῶν πάντα*, do every thing to the most minute with his own hand, like a Manuary Opificer, but has subservient Ministers of his Kingdom amongst those several Ranks and Orders of intellectual Creatures, and these he makes use of in the Administration of his Providence in the World.

Hence the Angels are said to be the Eyes of the Lord which run to and fro through the whole earth: Zech. 4. 10. And in Hebr. 1. 14. They are called *πνευματικὰ λειτουργικὰ* Ministering Spirits; As in Psal. 103. 21. *ἀγγέλων* the Ministers of God that do his pleasure. And these are the subservient Instruments which God uses in the Government of the Universe, and they so far interest themselves in the Affairs of Mankind, that all things shall go according to their Directions, and those Orders and Commands they have receiv'd from God, according to that of Theognis.

*Ἄνθρωποι δὲ μάταια νομίζομεν, οἰδότες ὕδιν,
Θεὸς δὲ κατὰ σπέτερον πάντα τελεῖαι νόον.*

*We Men Vain things devise, and nothing know,
But all things, as the Gods will have, shall go.*

The Vision of Jacob's Ladder, reaching from Heaven to Earth, (from whence some will have Homer to have taken his Golden Chain) upon which the Angels of God ascended and descended, clearly Imports their Administration of the affairs of this Lower World. Now among these the Ancient Philosophers make some to be the Presidential Angels of

c. Cels. 1.
8.

Kingdoms, others of Provinces, others of Cities, others of Particular Families, and Last of all every Man's particular *Genius*, or *Guardian Angel*. Nor is it unreasonable to think that there should be some to preside over Brute Animals, that no one Species or kind, though of the smallest and most contemptible Insect, should be exterminated or lost out of the Creation. As likewise some to take care of the Fruits of the Earth for the use and benefit of Men, which *Origen* somewhere calls, *ἀόρατοι γαμοὶ*, Invisible Husbandmen. Some they will have to Cure Diseases, others to counsel and advise, and extricate Men out of ambiguous and perplexed Affairs; some afford Men their assistance in the invention of Arts (which the same Learned Father asserts, viz. That the necessary and useful Arts of Humane Life, were in the first Ages of the World, taught Men by Angels) and others are the invisible and Friendly Companions of them in their travels. And agreeably to this *Drusian* upon *Eph. 2. 2.* and *6. 12.* cites two Ancient Jewish Authors (as *Mr. Mede* informs us) who speak after this manner, *Debet homo scire & intelligere, a Terra usq; ad Firmamentum omnia plena esse Terris & Præfatis*, &c. i. e. A Man is to know and understand, that all from the Earth to the Firmament is full (and no place is Empty) of Troops, of Spirits, together with their Chieftains, and such as are *Προpositi*; all which have their Residence and Fly up and down in the Air; some of them incite to Peace, others to War; Some to Goodness and Life, others to Wickedness and Death. From which observation, we may collect the intermeddling of the Angelical Beings in Humane Affairs. Something also like this *Athenagoras* tells us in his Apology for the Christians. *ἀλλὰ καὶ πᾶσι τοῖς ἀσώτοις καὶ ἀσεβέσι ἐκείνοις, ὡς ἰπποὶ καὶ θηρία καὶ οὐροὶ, &c. i. e.* But We profess there is a great number of Angels and Ministers of God, which the maker and Architect of the World has by his word disposed and ordered as it were into several Classes, that they may moderate and govern the Elements, the Heavens, the World, with the Vicissitudes and order of all things that are therein.

The *Septuagint's* Translation of the *8. v.* of the *32. Chap.* of *Deuteronomy*, gives great Probability, that each Division of Nations in the World was committed to the Care and Guardianship of some Tutelary Angel; When the most High divided

divided to the Nations their Inheritance, when he separated the Sons of Adam, he set the bounds of the People *and according to the number of the Angels of God.* And for any one to think that these were Evil Angels or Devils, with Bats wings and Long-tails, is contrary to that sense that all Men have of the Goodness of God, which would not deliver whole Nations to be governed and instructed by the Devil, unless upon enormous provocations and despicable Rebellions against the Divine Light and Life. And this will receive a further illustration from *Dan. 10.* Where we find mention of the Prince of Persia, and another Angel contending with him, probably the same that in Chap. 8. is called *Rafael*, whom *Michael* (said to be the Prince of the Jews) assisted against the Presidential Angel of Persia, *v. 13.* *But the Prince of the Kingdom of Persia Withstood me one and twenty days, but Michael one of the chief Princes came to help me, and I remained there with the Kings of Persia.* This bringing in of *Michael* one of the chief Princes assisting this Angel, who in humane shape conversed with *Daniel*, against the Prince of the Kingdom of Persia, shows plainly, that the Prince of the Kingdom of Persia, is an Angel as well as *Michael*. Furthermore this Angel tells *Daniel*, *v. 20.* That when he returns to fight or contest with the Prince of Persia, he should also meet with the Presidential Angel of Greece, who would likewise put in for the Empire of the World; for this certainly is the Reason of the mentioning the Prince of Greece here. And that these Angels interpose and concern themselves in the Affairs of a Nation either for Good or Bad, will be yet confirmed, in that that sad Doom pronounced against *Nebuchadnezzar* is said to be by the Decree of the Watchers, i. e. Of the Tutelary Genii of himself, and his Kingdom: Which sometimes desert their care and Charge, when a Nation is deplorably sunk into Wickedness and Vice. Thus some of the Ancient Fathers understand that in *Jer. 51. 9.* to be spoken of the Guardian Angels of Babylon. *We would have healed Babylon, but she is not healed; Forsake her and let us go.* Like the fatal farewell the Tutelary Angels of Jerusalem took of that incorrigible City, when there was a Voice heard in the Temple before the destruction of it by *Titus*, *let us go hence.*

Thus we see that God hath his subordinate Instruments and

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Aa. 17.

28.

Col. 1. 17.

Pl. 91. 11.

c. 7.

and Ministers as the Executioners of his Providence in this his Great Kingdom. And this is so far from making God to be a bare Spectator of things, that (as he is never withdrawn from any part or parcel of the Creation, but intimately present with his Work through endless space, so) he often interposes and directs and moderates things according to his own Pleasure: For though in him We Live, and move and have our Being, and that all things consist in him, yet it is likewise as true, that he intrusts his Angels with the care of good Men, He shall give his Angels Charge over them, to keep them in all their ways. And according to our Common Theology, and the sense of the Vulgar, it seems more for the Honour and Glory of God, that he hath appointed such inferior Agents, who shall faithfully fulfil his Commands and Orders throughout the whole World. Which was not unknown to the Writer *De Mundo*, whoever he were, who speaks thus, *Εἰς τὴν ἀρχὴν ἡν ἀνέβη δυνάμις τοῦ κόσμου, οὐκ ἔστιν ἀδύνατον αὐτῷ ἐπιτελεῖν τὰς ἐντολὰς αὐτοῦ*. — If it were not congruous in respect of the State and Majesty of Xerxes, the Great King of Persia, that he should condescend to do all the meanest Offices himself; much less can this be thought decorous in respect of God. But it seems far more August, and becoming of the Divine Majesty, that a certain Power and Virtue derived from him, and passing through the Universe, should move the Sun and Moon, and be the immediate Cause of those Lower things done here upon Earth.

Having thus far prepared the way, and suggested such things as may be useful and Subserving to a further Disquisition, I shall immediately fall upon the Question in hand, and to shew the Probability of it, shall go by these steps;
 1. Shew what may fairly be offered in its behalf from Reason.
 2. From some Texts of Scripture, which seem to favour the Opinion.
 3. Give the Judgment not only of the Ancient Philosophers, but of the Fathers of the Church, and some others.
 4. Add some credible Stories of Relations wherein the Probability of the Guardian Genii will further appear.
 5. Lastly speak something of the Nature and Office of these kind Spirits which are so willing to consociate with Mankind.

And here in the first Place, some would be apt to think that the Business were altogether clear and put out of doubt.

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For since it is certain not only that there are such Beings as Angels, but that they are of different Order, Dignity, and Degree; and it being Likewise so evident that there are Presidentiary Angels of Empires and Kingdoms; It will naturally follow that these great Hierarchal Princes should have some Inferior and Subordinate to them, whom they might Employ as their Ministers, and Subjects, which might manage a part under them, and be accountable to their *Præpositi* for whatever Trust is committed to them. And since Kingdoms and Nations are compounded and made up of lesser Divisions, as of Provinces, Cities, and other Inferior Corporations and Political Societies, and Bodies of Men, known by their several Interests, Trades and ways and manner of Life, under one supreme head; It seems agreeable to Reason, that as each Particular Kingdom hath it's Guardian Angel, so each Province, City, Town, Village, and Particular Family should have theirs likewise; and then it will easily be inferred that every individual Person, in each Family should have a *Genius* allotted to him. For otherwise the Great Prince of a Nation or Kingdom, would have no Subjects to execute his Decrees, nor would the Chain and Subordination of Government from the Presidentiary Angel downward, to each Particular and Individual within such certain bounds and limits be preserved Whole and Entire.

Moreover, since there is no incongruity in admitting that there are Angels to whom the Government of the Elements is intrusted, that they should not exceed their just bounds, nor invade and destroy Each other: And such as are likewise appointed over the seasons of the Year, and the fruits of the Earth; And those that Superintend the several species of Brute Animals; It would look like a flaw in the beautiful Order of things, if there should be no kind and Officious Spirits to preside over Men, to whom God has given the Earth, and for whose sake we may say in a Pious sense, the rest of the Creatures were made; And surely the Life of my Lord the King is of more worth than ten thousand of theirs.

2. And this will receive further light, if we consider thus in the next Place; That we are Born into the World helpless and miserable, and the most capable Subjects of

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Sorrows and Misfortunes. Our Infancy is various and uncertain, exposed to a thousand adverse Accidents and Deaths, and no sooner is the bubble risen upon the face of the Water, but a ruder drop driven by the uncivil Winds threatens to dash it in pieces. The carelessness and negligence of a Nurse, the Natural Weakness and Imbecillity of an Infant-State, which being so tender and Passive, is quickly destroyed by noxious Ferments and Qualities, and all those numerous hazards which attend our Childhood, sufficiently bespeak the necessity of such a Guardian Providence. But suppose we survive all these chances (which yet by the solitary Prudence and common care of Mortals 'tis not likely we ever should) and arrive to some farther and riper Exercise of our Reason, yet our own Rashness and Inadvertency, and the little mastery and Government we have of our Passions, too often expose us to such dangers as would certainly become fatal, without the Assistance of these invisible Guardians to prevent and save us from them. Those very instruments which Nature made to preserve our Lives by drawing in the Air, oftentimes contribute to our Ruin and destruction by sucking in a Pestilential Vapour, which quickly hurries the Soul into the other World, and the Body to its House of Silence in the Earth. Now the Preservation of our Lives in such Cases is doubtless owing to the benign influence of these Officious Spirits, who repel, and drive off the Danger when we know nothing of it.

And let any Man review and call to mind the several remarkable Passages and more notorious Accidents that beset him in his past Life, wherein he either strangely escaped an imminent Danger, or met with some lucky Hit, that proved advantageous to him he knows not how, and he will find Reason sufficient to attribute these things to the watchful care of some friendly and Tutelary Genius, which prevents those unlucky Chances our heavy and dull mortality cannot foresee, and so futes and attempts the different Circumstances of things, as to render a Man fortunate and successful.

3. The Assertors of this opinion would probably reason after this manner; That we are placed here in this World by the Almighty Governour of all things, in a State of Trial, and Probation, wherein Virtue and Vice, Life and Death,

Death, are set before us; the one as the just desert of an Impious and Flagitious Mind, the other as the reward of a Generous and Sincere Spirit. The way of Vice is broad and easie, grateful and pleasant to the Animal Faculties, which being more active and lively as we come into the World, by reason of a long and habitual Depravation of our Wills and higher Powers, are easily taken with and charmed into a Love and Complacency of the things of Sense. And besides the disadvantage we bring along with us into this Life, we are exposed to the daily Snares, Subtleties and Temptations of the Spirit of Darkness, who omit no opportunity of ruining and destroying us: And now since they in this our Mortal State, are so vigilant and industrious in breathing into us their own hellish Nature, it seems but reasonable that we should have the constant presence of some good *Geni*, who should be as active in promoting a Divine Nature in us, and by all those secret ways of acting whereby spirits communicate with one another, quicken and excite us to the prosecution of solid and substantial Virtue. And there is little doubt but things may be so; For if the Evil Spirits (besides the tainting the Imagination or Phancy with distorted and Vitious Representations) can insinuate themselves into the Bodies of those, who have given themselves over to their Conduct and Guidance; It is as Rational to think that the good Genius may at some times inspire and possess a holy and devout Man; and then what joy and inward satisfaction may result and arise from two such complicated Agents, none can tell but such whose good hap it hath been to Experience it.

2. I come now to the second Particular, to shew what may be alledged in it's behalf from the Holy Scriptures. And here to omit that *Gen. 48. 16. The Angel which redeemed me from all Evil bless the Lads*: The favourers of this Opinion suppose they have no small Countenance to their Doctrine from the following Texts: *Mat. 18. 10. Take heed that ye despise not one of these little ones; for I say unto you οτι ο ασφαλτος ανθρω, that in Heaven their Angels do always behold the face of my Father which is in Heaven.* Now whether by these [little ones] be meant Children in respect of their Age and Bodily-Statue, or whether those that are in the Infancy of Religion, new Converts to the Faith of Christ,

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Christ, it is one and the same thing; because the words of our Saviour seem expressly to declare, that every one of those [little ones] hath his Guardian Angel assigned him, who observes all the injuries and wrongs done whether by Men or Devils against his respective care and charge, and desires of God to be avenged on those that committed them.

Another place of Scripture commonly made use of for the proof of this opinion is that *Act. 12.* When St. Peter miraculously escaped out of Prison by the Assistance of an Angel, he came to the House of Mary the Mother of John whose Surname was Mark, where many were gathered together praying; And as Peter knocked at the door of the gate, a Damsel came to hearken named Rhoda. And when she knew Peter's Voice, she opened not the Gate for gladness, but ran in and told how Peter stood before the Gate. And they said unto her thou art Mad. But she constantly affirmed that it was even so; then said they it is his Angel. That this cannot be understood of some ordinary Messenger that Peter had sent from the Prison, appears, 1. From the constant affirmation of the Maid, that she knew it was Peter by his Voice. 2. To what end or purpose should this Messenger ridiculously endeavour to counterfeit Peter's Voice, since his Errand might as effectually have been done without it. 3. When the Disciples said it was his Angel, they concluded according to the received Opinion of the Jews, that it was his Guardian Angel who did then personate him. I confess I have read somewhere, that [Angel] may signifie Ghost, and so it is his Angel, will be as much as to say, it is his Soul or Ghost, they supposing him to be privately Murdered in the Prison. But to this it may be replied. 1. That it will be hard to produce any Example that the Word *ἄγγελος*, is ever used for a Ghost or departed Soul. 2. It seems to contradict the whole Story as related here by St. Luke; who tells us, *v. 4.* that Herod intended after Easter to bring Peter forth to the People, and as he had publicly slain James with the Sword, so to please the People he would after the same publick manner destroy Peter. But had he been privately killed in the Prison, this would have been contrary to Herod's design, who intended by putting him to Death publickly, and before all the People, to ingratiate himself so much the more with them.

Which

Which agrees very well with the opinion Peter had of these things himself, v. 11. Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the band of Herod, and from all the expectation of the People of the Jews. From whence it manifestly appears, that the Disciples who were met together praying for Peter, neither did nor could imagine that he was secretly made away with, and that his Ghost came to acquaint them with it. That Origen understood this Text of Scripture of a Guardian Angel, is clear from what he writes, *Apostolos singulos suis uti Angelis, tanquam coadjutoribus ad explendum suae praedicationis munus & opus Evangelii consummandum. i. e. That each Apostle had his distinct Angel, as an helper together with him, for the fulfilling his Office of preaching and consummating the Work of the Gospel.* Afterwards he subjoins, *Sic enim dicebatur in Actis Apostolorum, quod Angelus Petri esset, qui pulsaret ad ostium. Similiter Ergo intelligitur esse & alius Angelus sicut & Petri, & alius alterius Apostoli, & singulorum per ordinem. i. e. For so it's said in the Acts of the Apostles, that it was Peter's Angel which knockt at the door.* In like manner we understand there is another Angel as well as that of Peter, and another of another Apostle, and so of every one in order. And to this sense diverse of our modern Divines interpret both these places of Scripture.

3. I shall now in the third place add, that this Opinion hath the suffrage of the Ancients both Pagan and Christian. It is notoriously known that the Pythagoreans asserted it, whose Philosophy was a *ῥητορικὴ διδασκαλία*, a sort of traditional Learning handed down from the first Ages of the World, and supposed to be of Divine Original; And Socrates is famous for his Guardian Angel, as Minutius Felix affirms, when he says, that Socrates *ad nutum & arbitrium sibi assistentis Daemonii vel declinabat negotia vel petebat, i. e. That he either declined or went forward with business according to the appointment and advice of his assistant Genius.* Menander his opinion is related by Plutarch.

Ἄνθρωπος δαίμονα ἀνδρὶ συμπαρεσταται
Εὐδὸς ἡμετέριον μυσταγωγὸς βίῃ, i. e.

That every Man as soon as he is Born, has a Genius appointed

pointed him to be his instructor and Guide of his Life. And that Plato (who has preserved to us the choicest fragments of the Ancient Wisdom of the World) held the same is attested by Apuleius, *Ex hac sublimiori Daemonum copia Plato autumat singulis hominibus in Vita agenda testes & custodes singulos additos, qui nemini conspicui semper adsint arbitri omnium, non modo actionum rerum etiam cogitationum; i. e. Plato supposes that of this higher sort of Genii, one is appointed to every Man both as the Guardian and Witness of his life, who though invisible are always present as the arbiters not only of Actions but thoughts. To the same purpose Arrian speaks,*
In Epist. l. 1. c. 14. ὁ καθ' ἑκάστην ψυχὴν ἀποστασὶν ἑκάστη δαίμων, ὁ καὶ τὴν ψυχὴν ἀνακλῆται καὶ ἀναγκάζειν. God has given to every Man his Guardian Genius, and delivered him to his care, who neither sleeps nor can be deceived.

Origen besides what was afore cited out of him, affirms in his Book against Celsus, not only that there are presidential Angels of Kingdoms, but that every Man hath his proper Angel. St. Basil says, that as the Angels have the same Appellation, so the same Nature; but some preside over Nations, *ἑκάστη δὲ ψυχὴ τὴν ἑαυτοῦ ψυχὴν ἀνακλῆται καὶ ἀναγκάζειν* and some over every particular Christian. So likewise St. Chrysostom: And St. Jerom (who is not wont to be very Philosophical) uses these words, *Magna dignitas est animarum, ut unaquaeque habeat ab ortu natalitatis, in custodiam sui, Angelum delegatum. i. e. Great is the Dignity of Souls, that every one should have from the first Moment of his Birth, an Angel assigned to keep him.*

And now what has been said in resolving the three foregoing particulars may seem sufficient to render this Opinion at least tolerably defensible, and that it is not without it's probabilities. But where Prejudice hath forestalled the Judgment, and confident ignorance incapacitated the Mind for the reception of Truth, and a Man has taken a groundless pet against an Opinion (though in it self both innocent and rational) there the strongest Arguments will make no Impression upon him. But though we are incarcerated in these Earthly Bodies wherein our Souls are compassed with Cimmerian Darkness, yet a careful Attention would discover so much light darting it self into this Dungeon, as may let us see a vast Kingdom of Spirits every where surrounding us, far larger and wider than this Globe of the Earth; And that

that all these Spirits should either hate and despise, and carelessly pass over and neglect us poor Mortals and our affairs, as being not worth their Inspection, is too unphilosophical to conclude.

4. The next thing in order is to gratifie the Curiosity of those inquisitive Persons who bear no ill will to such Theories, with some Relations attested by credible Persons whose Faithfulness and Veracity we have no Reason to suspect or distrust. And the first shall be that which Dr. More takes out of Bodinus, who received it from him that had Antid. a-
the Society of such an Angel or Genius: The story is this: gainst A-
" A certain holy and pious Man, and an Acquaintance of theism,
" Bodinus's, freely told him, how that he had a certain Spirit Book 3.
" that did perpetually accompany him, which he was then Chap. 13.
" first aware of, when he attain'd to about thirty seven
" years of Age, but conceived that the said Spirit had been
" present with him all his Life time, as he gathered from
" certain Monitory Dreams and Visions, whereby he was
" forewarned as well of several Dangers as Vices. That
" this Spirit discovered himself to him after he had for a
" whole year together Earnestly Prayed to God to send a
" Good Angel to him, to be the Guide and Governour of
" his Life and Actions, adding also, that before and after Pray-
" er, he used to spend two or three hours in Meditation and
" reading the Scriptures, diligently enquiring with himself
" what Religion amongst those many that are controverted
" in the World, might be best, beseeching God that he
" would be pleased to direct him to it; and that he did not
" allow of their way, that at all adventures pray to God to
" confirm them in that opinion they have already precon-
" ceived, be it right or wrong. That while he was thus
" busy with himself in matters of Religion, that he lighted
" on a Passage in Philo Judaeus in his Book de Sacrificiis, where
" he writes, That a good and holy Man can offer no greater,
" nor more acceptable Sacrifice to God, than the oblation
" of himself; and therefore following Philo's counsel, that
" he offered his Soul to God. And that after that, amongst
" many other Divine Dreams and Visions, he once in his
" Sleep seemed to hear the Voice of God saying to him, I
" will save thy Soul, I am he that before appear'd unto thee.
" Afterwards that the Spirit every day would knock at the
" door

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“ door about three or four a Clock in the Morning, though
 “ he rising and opening the door could see no body; but
 “ that the Spirit persisted in this Course, and unless he did
 “ rise, would thus rouse him up.

“ This Trouble and Boisterousness made him begin to
 “ conceit that it was some Evil Spirit that thus haunted
 “ him, and therefore he daily prayed earnestly unto God that
 “ he would be pleased to send a good Angel to him, and
 “ often also sang Psalms, having most of them by heart.

“ Wherefore the Spirit afterward knocked more gently
 “ at the Door, and one day discovered himself to him wa-
 “ king, which was the first time that he was assured by his
 “ Senses that it was he; for he often touched and stirred
 “ a drinking glass that stood in his Chamber, which did
 “ not a little amaze him.

“ Two days after when he entertained at Supper a cer-
 “ tain Friend of his, Secretary to the King, that this Friend
 “ of his, was mightily abasht while he heard the Spirit
 “ thumping on the Bench hard by him, and was stricken
 “ with fear; but he bad him be of good Courage, there
 “ was no hurt towards, and the better to assure him of it,
 “ told him the Truth of the whole matter.

“ Wherefore from that time (saith *Bodinus*) he did affirm
 “ that this Spirit was always with him, and by some sensi-
 “ ble sign did ever advertise him of things; as by striking
 “ his right Ear, if he did any thing amiss; if otherwise his
 “ Left. If any Body came to circumvent him, that his Right
 “ Ear was struck; but his Left Ear, if a Good Man and to
 “ good ends accosted him. If he was about to eat or drink
 “ any thing that would hurt him, or intended or purposed
 “ with himself to do any thing that would prove ill, that
 “ he was inhibited by a sign: and if he delayed to follow
 “ his business, that he was quickned by a sign given
 “ him.

“ When he began to praise God in Psalms and declare
 “ his marvelous Acts, that he was presently raised and
 “ strengthened with a Spiritual and Supernatural Power.
 “ That he daily beg'd of God that he would teach him his
 “ Will, his Law and his Truth; and that he set one day of
 “ the Week apart for reading the Scripture and Meditation,
 “ with singing Psalms, and that he did not stir out of his
 “ House

"House all that day : but that in his ordinary conversation
 "he was sufficiently Merry and of a cheerful Mind , and he
 "cited that saying for it, *Vidi facies sanctorum Lætas*. But
 "in his conversing with others, if he had talked vainly and
 "indiscreetly, or had some days together neglected his De-
 "votions , that he was forthwith admonished thereof by a
 "Dream. That he was also admonished to rise betimes in
 "a Morning, and that about four of the Clock a Voice
 "would come to him while he was asleep, saying , *who gets*
 "up first to pray ?

"He told *Bodinus* also how he was often admonished to
 "give Alms, and that the more Charity he bestowed , the
 "more prosperous he was. And that at a time when his
 "Enemies sought after his Life, and knew that he was to
 "go by Water, that his Father in a Dream brought two
 "Horses two him, the one white, the other Bay ; and that
 "therefore he bid his Servant hire him two Horses , and
 "though he told him nothing of the Colours, that yet he
 "brought him a White one, and a Bay one.

"That in all Difficulties, Journeyings and what other
 "Enterprizes soever, he used to ask Councel of God ; and
 "that one Night when he had begged his blessing, while he
 "slept he saw a Vision wherein his Father seemed to bless
 "him. At another time when he was in very great danger,
 "and was newly gone to Bed, he said, that the Spirit would
 "not let him alone till he had raised him again ; wherefore
 "he watch'd and pray'd all that Night. The day after he
 "escaped the hands of his Persecutors in a wonderful man-
 "ner ; which being done, in his next sleep he heard a Voice,
 "saying, now sing *qui sedet in Latibulo Altissimi*.

"*Bodinus* asked him why he would not speak to the Spi-
 "rit for the gaining the more plain and familiar Converse
 "with it. He answer'd that he once attempted it, but the
 "Spirit instantly struck the Door with that Vehemency, as
 "if he had knock'd upon it with a Hammer, whereby he ga-
 "thered his dislike of the matter. But though the Spirit would
 "not talk with him, yet he could make use of his judgment
 "in the reading of Books and moderating his Studies. For
 "if he took an ill Book into his hands and fell a reading,
 "the Spirit would strike it, that he might lay it down ;
 "and would also sundry times, be the Books what they
 "would,

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" would, hinder him from reading and writing evermuch,
 " that his mind might rest and silently meditate with it self.
 " He added also, that very often while he was awake, a
 " small, subtile, inarticulate Sound would come into his
 " Ears.

" *Bodinus*, farther enquiring whether he ever did see the
 " Shape and Form of the Spirit, he told him, that while he
 " was awake he never saw any thing but a certain Light,
 " very bright and clear, and of a round compass, and Figure;
 " but that once being in great jeopardy of his Life, and ha-
 " ving heartily pray'd to God that he would be pleased to
 " provide for his safety, about break of day, amidst his
 " slumbrings and wakings, he espy'd on his Bed where he
 " lay, a young Boy clad in a White Garment, tinctur'd somewhat
 " with a touch of Purple, and of a Visage admirably Lovely and
 " Beautiful to behold.

Another remarkable instance in this kind is related by
Melancthon in his Commentary upon *Daniel*, being himself
 an eye-witness of it; and which I shall the rather let down,
 because it seems to have some Affinity with the delivery of
St. Peter out of Prison by an Angel. "*Simon Grynaeus*, a
 " Learned and Holy Man, coming from *Heidelberg* to *Spire*,
 " was desirous to hear a certain Preacher in that City, who
 " did then endeavour to insil into his Auditors some Po-
 " pish Doctrines much derogatory from the Majesty and
 " Truth of the Son of God; wherewith *Grynaeus* being not
 " a little offended, craved speedy Conference with the
 " Preacher, and laying before him the Fallhood and Dangen
 " of his Doctrines, exhorted him to a retraction of those
 " Erroneous Opinions. The Preacher gave good words and
 " fair semblance to *Grynaeus*, desiring farther and more par-
 " ticular Conference with him; each imparted to other their
 " Names and Lodgings; yet inwardly, as being stung with
 " that just reproof, he resolved a Revenge by procuring
 " the Imprisonment and (if he might) the Death of so
 " sharp a Censurer. *Grynaeus* misdoubting nothing, upon
 " his return to his Lodging, reports the Passages of the
 " late Conference to those who sat at the Table with him;
 " amongst whom *Melancthon* being one, was called out of
 " the Room to speak with a Stranger newly come into
 " the House; going forth accordingly, he finds a Grave
 " Old.

“ Old Man of a goodly Countenance, and richly Attired,
 “ who in a friendly and grave manner told him, that with-
 “ in one hour, there would come to their Inn, certain Offi-
 “ cers, as from the King of the Romans, to attack *Grynaus*,
 “ and to carry him to Prison, willing him to charge *Gryna-*
 “ us with all possible speed to see out of *Spires*; and requi-
 “ ring *Melancthon* to see that this advantage were not neg-
 “ lected; which said, the Old Man vanished out of his sight.
 “ Instantly *Melancthon* returning to his Companions, re-
 “ counted to them the Words of this strange Monitor, and
 “ hastned the departure of *Grynaus* accordingly, who had
 “ no sooner Boated himself on the *Rhine*, than he was Ea-
 “ gerly searcht for at his said Lodging.

To the Charitable Officioufness of a *Guardian Angel*, a
 Man may not improbably refer such things as are Com-
 municated in Dreams and Visions, which accordingly come
 to pass, relating either to the Advantage of himself or o-
 thers. *Marcus Aurelius Antoninus* professes in his Dream
 to have received the Prescript of the Remedy of his Disease, L. 1. c. 14. 7.
 which the Physicians could not Cure; the like hapned, he as is said.
 says, to *Chryses*. I know a Person of Integrity, who assured
 me, that about Twenty Years since, in the Month of Fe-
 bruary as he lay in Bed between Slumbring and Waking,
 about break of Day, he heard a small Voice saying to him,
you must go and see a Friend that lies now upon his Death Bed;
 which was no sooner spoken but he was perfectly awake,
 and considering who this sick Person should be, and not
 knowing of any, he arose, and enquired of his Family whe-
 ther any of them heard of any of his Acquaintance that was
 then sick; but no one having the least Intelligence of any
 such thing, he passed it over as a Casual and Insignificant
 Dream. But after Dinner comes a Servant of a Gentleman
 of Note some Miles distant with a Letter, wherein he was
 desired to hasten to his House, for that his Father-in-Law
 lay very dangerously ill; which accordingly he did, and
 within less than two days (during his abode there) the
 Gentleman died.

The same Person farther told me, that about ten Years
 ago, having received a Letter in the Evening, by which he
 understood that his Presence would be necessary for the dis-
 patch of an Affair in *London* the next day: but being at
 that

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that time of a Valetudinary State of Body, and doubtful of the Event, and moreover persuaded by a certain Friend not to go; in these Anxious and Perplexed Thoughts he went to Bed, and early in the Morning the same Voice that he had formerly heard, said to him, *Go, for you shall succeed, only you will meet with some small delay*; which accordingly came to pass. My Intimate Acquaintance with the Person from whom I received these two Relations, forbids me in the least to distrust the Truth of them.

5. The last Particular to be taken Notice of is, *what the Nature of these Spirits, and what their Office is, in Reference to those over whom they preside*; concerning the Nature of these *Genii*, who so carefully preside over Men, and sometimes freely and kindly offer themselves to converse with them, there are two Opinions.

1. That they are Angels properly so called, such whose Nature renders them incapable of uniting with a Terrestrial Body. And of this Opinion was *Plato*, as appears by what was cited before out of *Apulieus*. For it being plain that they are employed as Presidents of Kingdoms, and Kingdoms being but the Aggregate of Individual Persons, it seems Reasonable, that every Mans particular *Genius* should be of the same kind.

2. Others there are that suppose them to be Humane Souls; Either the Souls of the Deceased, who are released from their Terrestrial Bodies and gone into the other World: Or else such Souls which are not yet Lapsed from their Ethereal or Aereal into Terrestrial Bodies. Those that will have the Guardian *Genii* to be the Souls of the deceased, alledge this for a Reason, that these departed Souls, having been once inhabitants in Earthly Bodies, and having felt and known all the Disadvantages, Hazards, Miseries and Afflictions, this Earthly State is exposed to, supposing them but to retain the same Benignity of mind in the other World, that they did in this, cannot but upon this their Affinity with Mortality, more intimately Pity and Commiserate the Infirmities, and Frailties, of Poor Mortals, and more affectionately and kindly apply their assisting hands for their Relief and Succour, than those who are Strangers to our condition, and never experienced any such things themselves; which is one reason assigned by the Au-

thor

thor of the Epistle to the *Hebrews* for the Incarnation of our Blessed Saviour. And this Opinion has the suffrage of *Philo*, *Plato*, and *Aleximus Tyrus*, besides other Platonists: The latter of which will have separate Souls to pity their Sister-Souls, that yet converse on Earth, and out of kindness to assist and help them in their weaknesses and distresses; and that this Office and Employment is assigned them of God, according to each ones Nature and Disposition. Dissert. 27.
at the end

They that will have these Guardian *Genii* to be unlaps'd Souls, build their Hypothesis (however odd it may seem) chiefly upon these grounds; That those Souls who have not altogether yet quitted their Ethereal Congruity of Life, may be as capable of such Offices and Employments as Angels themselves. And they farther tell us, that this will give a probable solution to that perplexed *Phænomenon* of the almost fatal inclination of some Men, not only to some particular Opinions and Theories, but to Occupations, Trades, and ways of Living; For (as the Author of the Annotations upon *Lux Orientalis* well observes) it is manifest that these *Genii* cannot but receive considerable Impressions of such things as they guide their Clients in. And *Præ-existent* Souls in their Aereal State being of the same Nature with the *Dæmons* or *Genii*, they are likewise capable of the same Employment (as was said before) and so tincture themselves deep enough with the affairs of those Parties they preside over. And therefore when they themselves, after the State of Silence are incorporated into Earthly Bodies, they may have a proneness from their former tincture, to such Methods of Life as they lived over whom they did preside, as for the same Reason, a strong Proclivity to some Opinions rather than others.

And now from what has been said, we may probably conjecture the Office and Employment of these Guardian *Genii* to be, 1. In reference to our Bodies; preventing many mischiefs and casualties which otherwise might befall them, securing them oft times in a General Contagion from Pestilential Diseases; and sometimes unexpectedly raising them up (by his Commission to whom belongs the Issues of Life and Death) when they were brought near to the Grave. And to their Officious Diligence we may not improbably refer the security and safety we have often found from our

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Enemies; and the lucky disappointment of the Designs of ill Men against us, and many more already instanced in. 2. With reference chiefly to our Minds and Spirits, assisting and Encouraging us in our Progress in Holiness and Virtue, heightning our Devotions and increasing our Love to God and to Religion, by such ways and means as are not so easily perceptible to us in these Terrestrial Dungeons. And these things they may do, not only by externally applying themselves to us, but by insinuating themselves into our very Bodies. For why these good *Genii* should not sometimes for Good Ends and Purposes, enter into the Bodies of holy Persons, as well as the Imps of Witches actually Enter into and possess their Bodies, is not so easily accounted for, as I have given an intimation before. And lastly, their Office seems to reach to the accompanying at least of our Souls upon their Departure from our Bodies (notwithstanding the Malice and Envy of the Spirits of Darkness) into joy and Happiness. Though perhaps it is not necessary to think that the same Genius which was allotted a Man at his Birth, should continue with him all the Course of his Life; but that as by the sincere and constant Practice of Virtue, he asserts himself under a higher Providence, so there is an Angel of a higher rank and order appointed to preside over him.

Luk. 15.
22.

I have now brought this little Discourse to a Conclusion supposing I have said enough to satisfy any Modest and Ingenuous Enquirer, and shall only subjoin these two Corollaries: And the first shall be that Philosophical Motion of *Philolaus*, ἀρχαίο σεαυτοῦ, Reverence thy self; do nothing below the Honour and Dignity of a Rational Soul, and whenever thou thinkest thy self most alone, there remember that God is present, and thy Angel stands by and beholds thee, and takes notice of thy behaviour either for Virtue or Vice. And if the Angels rejoyce at the Conversion of a Sinner from Iniquity to Goodness and Righteousness (as our Saviour expressly says they do, *Luke 15. 10.*) those Holy Spirits must needs be highly offended and grieved at the Commission of whatever is base and unworthy. It were

Serm. 12. good therefore daily to carry in mind that saying of Bernard,
in Psal. 91. *In omni loco, in omni angulo, reverentiam exhibe tuo Angelo, neque illo praesente facias, quod me praesente erubesceres, i. e.*

In

a Guardian Angel.

25.

*In every Place and in every Corner reverence thy Angel, neither
act any thing in his presence, which thou wouldest blush and be a-
shamed of in the presence of thy Fellow-mortal. The other is
this, Despise no Man; Slight no Man, however mean, vile and
abject he may appear to the World. For he is honoured and
assisted with a Guardian Angel, which beholds the Face of
God, and (if the Apocryphal Book of Tobit be of any cre- Chap. 12.
dit) carries his Prayers thither through our Great Inter- 15.
cessor Christ Jesus, and may vindicate the abuses and wrongs
offered to his Charge, and withstand the Perverseness of
thy way, as the Angel of old did the Aramitick Sorcerer. Numb.
Now, Sir, I shall leave you to think as you please, and re- 22. 32.
main.*

Yours, &c.

FINIS.

In every Place and in every Corner reverent thy Angel, neither
at anything in his presence, which thou wouldst blush and be a-
shamed of in the presence of thy Fellow-mortal. The other is
this. Desist no Man; slight no Man, however mean, vile and
obscure he may appear to the World. For he is honoured and
attended with a Guardian Angel, which beholds the Face of
God, and (if the Angel be of any Circumstance)
(his) carries his Prayers to the Throne of our Great Inter-
cessor, Jesus, and may with confidence and wrongs
offered to his Charge, and without the Persecutions of
any way, as the Angel of the Lord, the Angel of the Lord.
Now, Sir, I shall leave you to think, and re-
main.



Town, &c.

FINIS

